

July-August
2006

Friends Bulletin

Building
The Western
Quaker
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Since 1929

The Official Publication of Pacific,
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Yearly Meetings

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REPORT OF THE
CHRISTIAN FRIENDS
CONFERENCE

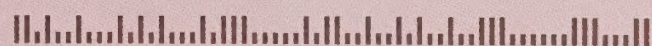
JESUS IN A
DIFFERENT LIGHT

ARE QUAKERS CHRISTIAN,
AND DOES IT MATTER?

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Friends Bulletin

The official publication of Pacific,
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Yearly Meetings of the
Religious Society of Friends (Quakers)

*(Opinions expressed are those
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Friends Bulletin (USPS 859-220) is published monthly except February and August by the Friends Bulletin Corporation of the Religious Society of Friends at 3223 Danaha St, Torrance, CA 90505. Phone: 310-325-3581. Periodicals postage paid at Whittier, CA 90601-2222.

Subscription Rates: \$28 per year for individuals, \$21 per year for group subscriptions through your local Friends meeting. \$18 introductory rate. Check with editor for a student or low-income subscription. First class postage \$10 additional. Foreign postage varies. Individual copies: \$3.95 each.
Postmaster: Send address changes to Friends Bulletin, 3223 Danaha St, Torrance, CA 90505.

EDITORIAL

DIVERSITY AND OUR QUAKER CORE CONVICTIONS....

When Hal Wright submitted an article with the provocative title "Why I am Christian" (later changed, at his request, to "Jesus in a Different Light"), I was intrigued. This was not exactly what I had in mind when I asked Friends to respond to Joel Bean's essay "Why I am a Friend." But Hal was not responding to an assignment; like a true Quaker, he was following his own Inner Light. Ever since coming to Intermountain Yearly Meeting ten years ago, I have had many serious conversations with Hal about Quakerism and the spiritual life, and find him to be deeply committed to seeking the Truth. While on the religious education committee of Mountain View Meeting, Hal developed his own curriculum for teaching Quakerism, as well as a study guide on "Quaker Pacifism" which was published in *Friends Bulletin* in 2003 (see westernquaker.net/study_guide_for_quaker_pacifism.htm). He has served as clerk of Intermountain Yearly Meeting as well as on the board of Friends Committee on National Legislation. Hal is not afraid to express his convictions, even if what he says may not be what many would like to hear. I think that you will find his essay well worth perusing.

For over 100 years Christianity has been a divisive issue for many Friends, particularly those in the Western USA. In the latter part of the 19th century, Western Friends split because of an evangelical movement that took a dogmatic approach to Christianity. Joel Bean, the founder of Western unprogrammed Quakerism, and a committed Christian, was disowned because he didn't pass a theological litmus test given by Iowa Yearly Meeting. Since then, many who cannot accept, or feel rejected by, dogmatic Christianity have joined the Religious Society of Friends. Many of these Friends identify more with Buddhism or some sort of Universalist theology than they do with Christianity, as Ellie Foster points out (p. 6). In today's unprogrammed meetings, Christian Friends tend to be a minority.

The report by Western Region Christian Friends Conference shows both the smallness and vitality of the Christian Friends movement. Only eleven Friends showed up for this gathering (some gatherings have had as many as 40); but those reading their report will sense a depth and quality of spirituality that is very Quakerly.

It may seem quite a leap from these Christian Quakers to "My Two Dads Got Married." When I felt led to publish this touching story by an 8-year-old in this issue, I wondered at first what the marriage of a same-sex, Jewish-Quaker couple had to do with the apparent theme of this issue. Then Diane Manning, co-author of this story, enlightened me: "It's about embracing diversity." Yes, of course, I said. In what other religious community could such a variety of perspectives be affirmed?

The Religious Society of Friends is not just a collection of individualists, however (although it sometimes seems that way). Underlying our amazing and sometimes bewildering diversity is a shared conviction and purpose. As Friends, we struggle individually and corporately to be authentic, to listen deeply to what the Spirit is calling us to do and to be. Lisa Hubbell, in her "Epistle to the Distracted," beautifully sums up this core element of our Quaker faith and practice:

Take the time to drink and be refreshed at God's well, instead of filling your body and your mind and your heart and your time with distractions that do nothing to bring you closer to God.

*Stop.
Breathe.
Remember.*

Anthony Manousos

July-August 2006

FRIENDS BULLETIN

CHRISTIAN FRIENDS CONFERENCE

by Charles Martin

San Francisco (CA) Meeting

Since Ninth Month [September] 2001, the Christian Friends' Conference Western Region has been holding gatherings in the San Francisco Bay Area. We have met regularly on a quarterly basis, for a day of Christ-centered worship that has included Bible reading in the manner of Conservative Friends, extended waiting worship, discussion, and fellowship. These gatherings have been deeply centered and spiritually enriching for all who have attended.

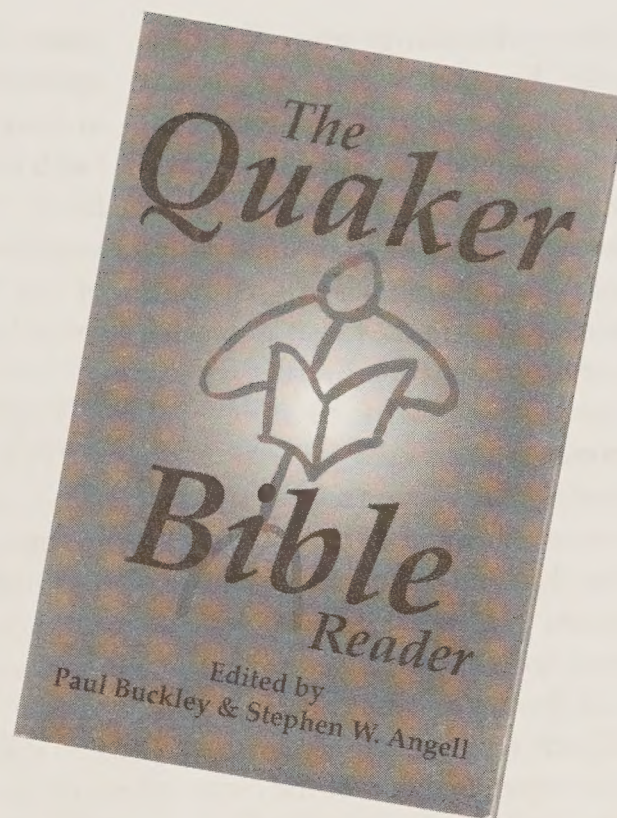
On 25 Third Month [March] the Western Region Christian Friends Conference held a gathering at the Berkeley Friends Church. Eleven Friends attended from both the unprogrammed and pastoral traditions.

Charles Martin began the day with introductions. Max Hansen read a letter from John Woolman written in 1757 to North Carolina Friends (see p. 4). At 9:45 AM, the participants assembled in the sanctuary for waiting worship and Bible reading in the manner of Conservative Friends.

A Friend read from Paul's *Letter to the Ephesians* (1: 3-23), which reads in part, "... when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory."

This passage was considered in worshipful silence and led into an extended silent waiting worship that was blessed by a deep and gathered reverence.

Waiting worship rose at 12:30 PM and we gathered for fellowship over lunch. After lunch Krista Barnard of San Francisco Monthly Meeting led us in a Bible study titled, "Listening to Christian



NEW FROM EARLHAM SCHOOL OF RELIGION:

"The Bible is an incredible, marvelous, maddening collection of writings. Some parts seem clear and others, opaque; some seem highly relevant and some, curiously caught in a multi-millennia time warp.... Thirteen very different Quakers look at portions of scripture, describe what they find, and how they found it. Their goal is to encourage every Friend to engage the Bible, not passively accepting someone else's interpretation; not looking for the 'good parts' and skipping the rest; not contorting scripture to support pre-determined ideas—but entering into a dialogue with this ancient book exploring your own assumptions about God, and deepening your relationship with the divine." —Marty Paxton Grundy. [To order, go to pendlehill.org or fgcquaker.org.]

INSIDE THIS ISSUE

3	"Christian Friends Conference" by Charles Martin	11	"How Would a Year of Jubilee Affect Pacific Yearly Meeting?" by Ellie Forster	17	"Scattergood Students Help Victims of Hurricane Katrina" by Carrie March
6	"Are Quakers Christians, and Does it Matter?" by Stephen T. Pope	12	"My Two Dads Got Married" by Estuardo Wolff (with help from Grandma Diane Manning)	18	Book Reviews
6	"What do Western Friends believe about Jesus?" by Ellie Foster	13	"The Story of a Same-Sex, Interfaith Marriage" by David Wolff and Joel Kushner	19	"Befriending Horses" by Laverne Harris
7	"Jesus in a Different Light" by Hal Wright	14	News of Friends	20	Memorial Minutes
				22	Calendar Items and Classifieds

Mentors: Reading and Writing Epistles.” Krista recounted how she had great fun preparing this presentation, including listening to recordings of the Epistles during her commute. Krista encouraged all of us to study the Epistles and to encourage our Meetings to have Bible study programs. Krista reminded us that the some of the Epistles are the oldest parts of the New Testament, and make up over a third of the text. Krista told us this exercise would emphasize the parts of the Epistles that offer the recipients guidance, criticism, and support rather than the parts that explain theological doctrine.

There are twenty-one epistles that are separate books of the New Testament. In addition, in the *Book of Revelation*, there are seven brief letters to the churches in Asia. Of the twenty-one letters, thirteen are Pauline, and there is the anonymous *Hebrews* that the King James Version groups with the Pauline letters. Seven of the epistles are general or catholic epistles. The first fourteen are named after their recipient, and the others after authors—James, Peter, John, and Jude. The earliest epistles were written within about 20 years of Jesus’ death. The view they give us of the early Christian communities, shows that, like ours, they had such controversies about who to listen to in order to know God’s will, and what the implications of their religion were in daily life, including sexual expression, diet, and political relations with the state.

The Pauline epistles are neither complete (at least a couple of letters are missing) nor systematic, like Barclay’s *Apology*, but they are both instructive and inspiring. Krista encouraged us to experience them. In her effort to try to follow the development of Paul’s thought, Krista read them in the chronological order offered in *The New Jerusalem Bible*. She noted that there is much uncertainty

concerning the dates attributed to the various letters. The Bible arranges them in descending order according to length (with the shortest last and the longest first). Paul encourages Christian communities and leaders to stay on the path of the Truth, to progress continually toward perfection, and not to be derailed

“Where people let loose their minds after the love of outward things and are more engaged in pursuing the profits and seeking the friendships of this world than be inwardly acquainted with the way of true peace, such walk in a vain shadow while the true comfort of life is wanting. Their examples are often hurtful to others, and their treasures thus collected do many times prove dangerous snares to their children.

“But where people are sincerely devoted to follow Christ and dwell under the influence of his Holy Spirit, their stability and firmness through a divine blessing is at times like dew on the tender plants round about them, and the weightiness of their spirits secretly works on the minds of others; and in this condition, through the spreading influence of divine love they feel a care over the flock and way is opened for maintaining good order in the Society. And though we meet with opposition from another spirit, yet as there is a dwelling in meekness, feeling our spirits subject and moving only in the gentle, peaceable wisdom, the inward reward of quietness will be greater than all our difficulties. Where the pure life is kept to and meetings of discipline are held in the authority of it, we find by experience that they are comfortable and tend to the health of the body.”
—John Woolman, 1757, Excerpt from a letter, *To Friends at Their Monthly Meetings at New Garden and Cane Creek in North Carolina*

by such things as false teachers, disputes among themselves, greed, or laziness.

Krista then began examining certain of the epistles by having the group take turns in reading three very short epistles, excerpted from the letters to the seven churches in *Revelation*. Krista noted the repetitive phrasing for

emphasis. She pointed out that, as when reading in all the epistles, think about who is writing and who is the intended recipient? Krista then had us read from Ephesians (3:14-5:20), written perhaps in 60-63 A.D. when he was imprisoned in Rome. Paul was in captivity for at least four years total, in Rome and elsewhere, and the prison epistles or captivity letters he then wrote include Colossians, Phile-mon, Philippians, and 2 Tim-othy. Krista reminded us of the rich tradition of writings from prison: the numerous letters written by 17th century Quakers, and in the 20th century the letters of Martin Luther King Jr. and Nelson Mandela. Krista asked us to consider: What is the occasion for writing? What is the relationship between the writer and recipient? What is its condition at the time of writing? What does the author say about himself? Krista talked about the various topics discussed in Paul’s letters and had us read from a selection of the epistles. Krista pointed out that there were references to other epistles and apostles, such as Paul’s disagreement with Peter as revealed in Galatians 2:11-21. There is much autobiographical material about Paul in 2 Corinthians, including his defense of his work (see more in the Gospels and in Acts about the various epistle writers). Krista asked us to consider: Am I,

or are we, in a situation to which this advice could well apply? Someone pointed out how Paul’s writings synthesized Jewish thought and Greek (Gentile) thought. In 1 Thessalonians 1:1-5; 4:1-5:28 the introduction, written around 50-52 A.D. (which is one of the oldest writings in the New

Testament), Paul's greeting combined the Greek and Jewish styles into a new Christian style: the word "grace" (*charis*) connected with the imperative mood of the word *chairo*, "to rejoice," a mode of greeting among Greeks, with "peace" (*Shalom*), a typical greeting among Jews.

Krista then had us read from 1 Peter (1:1-2; 4:7-5:12), which is considered one of the catholic or general epistles. Excerpts were read that showed the apocalyptic view that was the early Christian backdrop. This epistle addresses Christians facing persecution for their faith and offers comfort and encouragement to follow Christ's example. We then read Romans 1:1, 14:1-15:6; 15:13-17, 19-24, 32-33 using the translation from *The Message*, a contemporary translation. *The Letter to the Romans* is the longest epistle, in which a great deal of theology is laid out.

Krista then had us do an exercise in writing an epistle. She said that before you begin writing, ask yourself the same framing questions as when you were reading the epistles: Who is writing? Who is the intended recipient? What is the occasion for writing? What is the nature of the relationship between the writer and recipient at the time of the writing?

Krista ended her session by encouraging us to engage with the scriptures, to share our enthusiasm, our experiences, our discoveries, what we have enjoyed, learned, applied in our lives with others. Krista gave us a number of examples on how to accomplish this.

An example of an epistle written during our exercise came from Lisa Hubbell of the Strawberry Creek (Berkeley CA) Monthly Meeting.

AN EPISTLE TO THE DISTRACTED

Dear one: You're not yourself lately. I don't see the joy of the Spirit filling you up and overflowing as it once did. Slow down. Take the time to drink and be refreshed at God's well, instead of filling your body and your mind and

your heart and your time with distractions that do nothing to bring you closer to God.

Stop.

Breathe.

Remember.

Don't you know that God is always with you, always available? Well, yes, you can say you know that. But how often do you really feel God's presence, really let God in, really open yourself to letting God work on you, heal you, change you?

I know that you're afraid, that you're holding back tears, that you sometimes feel like you're on the brink of falling apart. Dear one, there is nothing wrong with that. It may be the best place you could possibly be so close to falling into God's arms, if you would only let yourself go.

Dear one, God is calling you. And there is joy in the surrender. It is only your own stubborn choice that ever leaves you carrying any burden alone. God is standing at the door, knocking.

Listen.

Rise.

Answer.

During the planning session the gathering heard a report from Charles Martin that Max Hansen will be taking over the responsibilities of coordinator of the Western Region.

The annual meeting of the Christian Friends Conference Western Region will take place over the weekend of 25-27 Eighth Month [August], 2006 at the Quaker Center in Ben Lomond. The tentative program for the gathering includes a panel of three Friends, including Nancy Hawkins, responding to the question, "What needs to take place in order for there to be a renewal of Christian Quakerism?" Between the panelists' responses, there will be periods of worshipful sharing by the entire gathering. There will also be periods of extended waiting worship.

We hope to have Nancy Hawkins from Ohio Yearly Meeting (Conservative) as our guest at the gathering.

If you would like to learn more about the CFC, or need help in organizing a gathering in your area, please contact us. We are in the process of canvassing our members to determine who would be willing and able to travel to visit your gathering if needed.

We have available upon request the Christian Friends Conference statement of purpose, along with two pamphlets, *The Hope That Is In Us*, and *Friends' Way of Worship*, so that you might understand our core beliefs. Please contact Max Hansen if you have any questions regarding the Christian Friends Conference. Max can be contacted as follows. Mail: Max Hansen, Berkeley Friends Church, 1600 Sacramento Street, Berkeley, CA 94702; E-mail: Max@alum.mit.edu □

QUAKER RESOURCES FOR BIBLE/CHRISTIAN STUDY

Friendly Bible Study by Joanne and Larry Spears (Quaker Press of FGC, 1990)

The Eclipse of the Historical Jesus, A Quaker Approach to the Bible, and *Friends and the Bible* by Henry J. Cadbury (Pendle Hill pamphlets)

The Search for the Real Jesus by Roland Warren (Pendle Hill pamphlet, 1997)

Alternative Christianity by John Punshon (Pendle Hill pamphlet #245)

Opening the Scriptures: Bible Lessons from the 2005 Annual Gathering of Friends by Tom Gates (Quaker Press of FGC, 2005).

Engaging the Scriptures: Reading the Bible with Early Friends by Michael Birkel. Friends United Press, 2005.

See also review of Lloyd Lee Wilson's new book on p. 18 of this issue of FB.

ARE QUAKERS CHRISTIANS, AND DOES IT MATTER?

by **Stephen T. Pope**

Santa Barbara (CA) Meeting

Modern Friends are often asked the question, "Are Quakers Christians?" As we publish no creed, and have somewhat vague and ambiguous spiritual practices, this question is rather interesting to ponder, both in the historical light, and with respect to what it means to modern-day Friends.

Within the Friends movement there are groups that call themselves Universalists and others who consider themselves decidedly Christ-centered. This spectrum runs from those who can still feel in tune with the Apostles' Creed's profession of belief in "one holy catholic (i.e., universal) church," and those who sometimes call themselves "many-avatar Quakers," who find important truth also in the teachings of other faith traditions.

The Universalists often cite the following words of John Woolman. "There is a principle that is pure, placed

in the human mind, which in different places and ages has had different names. It is, however, pure, and it proceeds from God. It is deep and inward, confined to no forms of religion, nor excluded from any, where the heart stands in perfect sincerity. [...]" I find no narrowness respecting sects and opinions, but believe that sincere, upright-hearted people in every society who truly love God are accepted of him. Rather than seeking specific names for God, Woolman advises us to "distinguish the language of the pure spirit, which moves inwardly on the heart." Early Friends, were, of course, also devoutly Christian, and Woolman spoke often of all people of faith as being the family of Christ Jesus in this world.

Similarly, Robert Barclay defined the "one holy catholic church" as including all who have responded to "the inward calling of God by his light in the heart," and stated, "there may be members of this church not only among all the several sorts of Christians, but also among Pagans, Turks, and Jews."

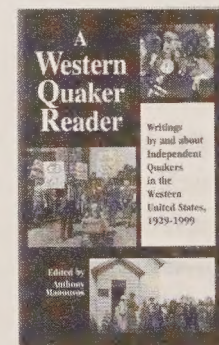
As St. Paul wrote in his second letter to Timothy, "Tell them in the name of God that there is to be no wrangling about words; all that this ever achieves is the destruction of all those who are listening." The Zen monk Thich Nhat Hanh wrote, "When you are a truly happy Christian, then you are also a Buddhist, and vice versa."

What truly defines the Friends movement, our creed, if you will, (in the words of Robert Vogel), is our shared emphasis on "plainness and devotion to truth, a clear understanding of spirit-led worship, and essential inwardness; the use of queries and advices in framing faith, the peace testimony and other social concerns, and the rejection of outward ordinances and sacramental worship." In the gnostic gospels, after the sermon on the mount, Christ tells his followers, "my father has told me that you shall all find your own ways to him." As one member of the Santa Barbara (CA) Meeting has stated on several occasions, "Being a Quaker makes me a better Hindu!" □

WHAT DO WESTERN FRIENDS BELIEVE ABOUT JESUS?

Over the past several decades, Meetings have attracted increasing numbers of attenders and members who see their spiritual heritage as other than Christian. As a consequence, Western independent Friends have had to struggle with theological questions. In the following paragraph, Ellie Foster describes the diversity of theological perspectives found among today's unprogrammed meetings:

As members of the Pacific YM Faith and Practice Revision Committee visited monthly meetings to determine Friends' feelings about the "core of our faith," they heard a variety of words, a diversity of beliefs. Some Friends spoke of their emulation of Jesus, the simple carpenter, "Oh Gentle Jesus, Meek and Mild;" many had been deeply instructed by a study of the teachings of Jesus. For others the belief in a universal Christ who enlightened all humankind through all ages bound them most closely to the experience of early Friends. Many Friends spoke of their discomfort with traditional words, such as "Lord" or "Kingdom," hearing in them echoes of patriarchal dominance. Friends often spoke of finding a universal spirit in nature which moved them with a sense of spaciousness and reverence. Some found the image of "goddess" more satisfying than "god;" some used neither word. A number had come to Friends from their own spiritual searching unrelated to any traditional religious teachings. Others were nourished by Jewish or Buddhist teaching from their childhood or early searching. (*Western Quaker Reader*, p.10)



A Western Quaker Reader, Writings by and about Independent Quakers in the Western United States. FB Publications, 2000. First historical work about

Western Quakerism written from the viewpoint of Independent Friends, provides vivid, first-person testimonies by Friends involved in the "reinvention" of Quakerism in the Western USA from the 1930s to the present. 354 pp. paper. \$19.95 (incl. postage & handling). To order, send check made out to "Friends Bulletin" to: Friends Bulletin, 3223 Danaha St, Torrance CA 90505.

JESUS IN A DIFFERENT LIGHT

by Hal Wright

Mountain View Meeting (Denver, CO)

I write this prompted by John Corry's article "Jesus as the Second Option" (*Friends Journal*, January 2006). As someone who has felt the presence of Jesus in his life, Jesus is not merely a convenient option to be chosen as it suits one's preference. For as long as I have been a Quaker—twenty years—I have listened and watched as Quakers try to find a formula for a common ground that "Christian" and "Unitarian/Universalist" Friends can stand on. There is no such formula. The most common effort at a compromise—"Well, let's all agree that Jesus was a great teacher"—is profoundly unsatisfying to those who strive to be his followers. It ignores the Power of what we feel; it denies our experience. Spirituality is experiential.

It is not an agreement to a concept, an outcome of compromise and consensus. It is deeply personal. All we can do in this dialogue is describe our experience to others, perhaps for them to gain something by, and to listen to them so that we may also learn something for ourselves. I write this not to convince others nor to deny their experience. I only offer my own. I write to explain who I think Jesus was, his significance for our time, and why I believe him to be much, much more than "a great teacher."

I do not consider myself "Christian" in the commonly understood meaning of the word. I know, as imperfectly as I can know, that there is a difference between being a "christian" and being a follower of Jesus. The term "christian" is a label, a theological construct, a human "notion." It means in the vernacular to have faith in a history of events and a set of dogmas that are implausible and for me not true. Nor do I use the term

"Christ," a term Jesus himself probably never used. And I reject the term "christocentric" often used among Quakers. It is a patronizing and devaluing term that waters down my experience to an innocuous and unchallenging level. What I prefer is the term "a follower of Jesus", or "a Follower" for short. Or at least—one who tries to be. When I sat down to write this, I sensed that I needed to take care for honesty. To say I am "a follower" would be to overstate my spiritual maturity.

I write to explain who I think Jesus was, his significance for our time, and why I believe him to be much, much more than "a great teacher."

There is a difference between wanting to be a follower and having a living commitment to following.

Biblical scholarship over the past two hundred years has done much to help us understand how the gospels were written, probably forty to sixty years after Jesus' death. Painstakingly, the layers of the various texts are being teased apart and we are beginning to see how much was accreted onto Jesus' life and teachings. Much energy has been expended to "pierce the veil of history," to reconstruct what happened, to recover what Jesus said. Though much has been learned, the historic events can never be confidently known: Paul was right: "For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away... For now we see through a glass, darkly, but then we shall see face to face..." (1 Cor 13:9-10, 12a, KJV). We may see "darkly," but we do see something.

Astronomers use an observational



technique called "averted vision" to see difficult deep-space objects. The center of your eye captures the visual focus, but the peripheral sensors of the eye are more sensitive to light and movement. It is the same in things spiritual. We should not focus on what we want to see. One can try too hard.

Who or what was Jesus? Marcus Borg wrote that he was a wisdom teacher. John

Dominic Crossan, in earlier writings which he would later modify, described Jesus as a peasant "Cynic," a type of Hellenistic philosopher. These ideas are wide of the mark. Nor was Jesus the Messiah foretold of by the Jewish prophets. Rather, I see him as a Jewish prophet in the long line of prophets from Moses through Malachi. What Jesus tried to do was to restore the social structure of a covenant people, a people covenanted with God.

There is a vertical and a horizontal dimension of being a covenant people. The vertical dimension is the relationship of a people with their God. The people's obligations are laid out in those deadly-dull sections of Leviticus with prescriptions for wave offerings, grain offerings, sin offerings, the dimensions of the tabernacle, the clothes of the priests, the purity laws, etc.

The horizontal dimension is the social obligations of a covenant people

with each other:

If you lend money to my people, to the poor among you, you are not to act as a creditor to him; you shall not charge him interest. If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets, for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to me, I will hear him, for I am gracious. (Exodus, 22:25-27)

When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the alien, the orphan and the widow, in order that the Lord your God may bless you in all the work of your hands. When you beat your olive tree, you shall not go over the boughs again, it shall be for the alien, for the orphan and for the widow. (Deuteronomy 24:19-20)

For the poor will never cease to be in the land; therefore I command you, saying, "You shall freely open your hand to your brother, to the needy and the poor in your land." (Deuteronomy 15:11)

*When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself; for you were aliens in the land of Egypt...I am the Lord your God, who brought you out from the land of Egypt. (Leviticus 19:33-34, 36b)**

A simple way of summarizing these commandments is to say that: "whoever has something has an obligation to help someone who has less—the poor, the orphan, the widow, the alien, the oppressed." This is what it means to be a covenant people. This is what Jesus prophesied. It lies within the wealth and power of Americans today to be a covenant people though apparently it

does not lie in their will to be so.

In a time when Roman land rents and Jewish Temple taxes were sucking all means of self-sustenance from the poor, when the Promised Land was being concentrated in the hands of the Jewish wealthy class, when starvation and hunger were commonplace and when it seemed that God had truly forsaken the people, Jesus comes, recalling to their memory what was commanded of them and calling for a restoration of the



"Resurrection" by Vilmos Perlrott-Csaba

covenant. He prophesied a vision of a just and compassionate society. As his movement grew, he became a threat to the entrenched power structure of his society. For this he was killed by the Romans, no doubt to the relief and with the approval of the Jewish wealthy. It happens today, for example—the murder of Catholic Archbishop Romero of El Salvador by a military death squad supported by United States government policy.

But Jesus was not just a Jewish prophet, nor a wisdom teacher, nor a peasant cynic. If he was merely a prophet, he would be known to us today, if at all, as another minor prophet like Amos, the social prophet who demanded "...let justice roll down like waters and righteousness like an ever-flowing stream." (Amos 5:24)

What ignited Jesus' movement so that it grew so explosively after his death? What power was felt by the men and by the women around him? Not only did his movement spread, it endured in the face of persecution, continuously re-interpreting itself, often for its own acquisition of power and wealth, until it lost the true memory of its origins, the understanding of what he said and who he was. Christian theology is like a pearl beautiful, but in reality a concretion of material by an oyster around an irritant, an apt way of describing the reaction of the world to Jesus' prophesying.

Christianity, the theology, rests on three pillars: incarnation, salvation and resurrection. They seem so preposterous to me, so artificial, so humanly constructed. They should be rejected in their current form. But they should not be rejected altogether. For there is something there. Something forgotten that must be recovered. Dimly, I think I "see" the seed of these Christian beliefs.

Incarnation: Jesus was a real, living human being. He was not God incarnate. What, then, are we to make of the Christ myth? I think the answer lies in the mysticism that Catholicism has carefully and grudgingly nurtured for two thousand years. It is the one corner of the Catholic tradition that has faithfully preserved what was once there. In the Catholic centering prayer tradition, the period for such prayer is 20 minutes. There is no accident in this. Even so great an ecstatic mystic as Teresa D'Avila experienced the unification of her will with God's for only thirty minutes, perhaps two hours at a time. But what if—just what if—a man could feel the interior presence of God so intensely that from some point onward the experience was continuous and consuming. What would an oppressed and exploited people have experienced being around such a man? Fear? Bewilderment? Yearning? Hope? They would have been drawn to him. And despite the danger, the poor, the orphan, the widow and the alien would have believed in him, clung to him and followed him, for as Simon said, "Master, to whom shall we go?" (John 6:68). And for this he was killed. His

*See also: Lev. 19:33-34, 36b; Deut. 15:11; Deut. 24:19-20; Deut.; 24:14-15; Ex 21:2; Deut. 15:1-2; Lev. 25:23-24.

message of the covenant would have threatened every power on earth if sufficient numbers had flocked to it. Jesus was not God descending but a man ascending by complete submission of his human will to God's.

Is this possible? Thomas Kelly wrote in *The Testament of Devotion* that continuous awareness of God is what we should be striving for. George Fox is the only "christian" prophet in history, that I know of, to preach about the perfectibility of human beings *on this earth*. We read, in T. Canby Jones' *The Power of the Lord is Over All: The Pastoral Letters of George Fox*, Letter # 262 (p. 239):

They that have lost the true hope...cry up a body of sin and death this side of the grave, with their hypocrite's hope. They have lost the true ministry and set up a false one to preach imperfection....

But the true Minister, Christ...does make perfect both in the apostles' day and now...The perfection is in Jesus Christ...So this is the true hope that purifies.

And all that be out of the Faith cry, 'No victory while we are on this earth,' but they insist on a body of sin unto the grave and a purgatory to cleanse them in...and they have made a shipwreck of faith...

...This belief in Christ, which passes from death to life, it takes away the roots of sin and iniquity...This belief makes the root holy. If the root be holy then the branches which spring from the root will be holy also.

And all you that preach up a body of sin and iniquity, that you must have a body of sin and death unto the grave and the purgatory when you are dead...neither man nor woman of you do believe aright...

...You have made beliefs and creeds of your own and then say, there is no overcoming on this side of the grave. You might as well say there is no true belief."

I would make three points about the

above passages. First, it should be obvious that Fox and I differently perceive who or what Jesus was. Second, I think Fox was very right to reject the Christian theology of "original sin." This darkly pessimistic view of human nature fails to recognize "that of God" within all of us. To me, "that of God" is the seed of our perfection. The third point is that we are a mixture of the perfect and the imperfect with the proportion varying continuously. Our experience tells us that we are capable of moments of perfection, but perhaps not continuous perfection. However, it is the hope that continuous human perfection may be possible on this earth that draws me so strongly toward the enigma of a man named Jesus.

Fox was very right to reject the Christian theology of "original sin." This darkly pessimistic view of human nature fails to recognize "that of God" within all of us.

Salvation: Jesus did not die for our sins. It occurs to me that we know a little of God by knowing ourselves. No parent would ask one of his children to die to be placated for the disobedience of the others. Nor would God do so. Jesus more than once used the analogy of parent and child to describe the relation between God and Its people. See, for example, Luke 11:11-13. (By the way, Jesus' addressing God as "Father" was not a gender description; it was the way Jesus experienced his relationship with God.) What is salvation, then? I think we have to strip away the embellishments of men writing 50 years after Jesus' death and recover what Jesus meant by saying, "I am the way, the truth and the life." (John 14:6) Jesus wasn't saying we are to believe in him, *we are to be like him*. He was saying that we must be willing to die following the will of God if we were to be true members of the covenant. Jesus' prophecy is one of unselfish compassion

toward others. He is a hard master, always upping the ante: "But I say to you, love your enemies, and pray for those who persecute you...." (Matthew 5:45), and "Go sell all your possessions and give to the poor..." (Matthew 19:24), and "For whoever wishes to save his life shall lose it...." (Luke 9:24), and "Therefore you are to be perfect, as your Father is perfect...." (Mt 5:48)

There is another clue about Jesus in the Buddhist tradition: the idea of the "bodhisattva," the Enlightened One who stays behind to help others find enlightenment. I believe that Jesus is still with us today. He is the Guide, the Companion and the Shepherd who shows us the way.

And what, then, about the resurrection? We are the resurrection. God does not alter the natural laws It set in place. God operates in this world only through our free will. We are the priests, the prophets, the messiahs. We are the instruments of miracles by our choice and commitment. We are the continuing active manifestation of God on this earth.

Is this true? It is an unanswerable question by logic and proof. We follow a process not unlike the archeologists who seek on several continents for the clues to a great cataclysm 50 million years ago. Gradually, from a clue here and a clue there, a picture of what probably eradicated the dinosaurs begins to emerge. This is what scientific investigation is all about. And we also, in seeking to recover the Jesus of history, seek a clue here and a clue there, in different fields, in different religions, from different times. God's revelation is spread around. We are like the blind men and the elephant, each with our own immediate sensation. You have to put the experiences together. Spiritual investigation lacks many of the major advantages of scientific inquiry but it does have one big advantage. The dinosaurs do not talk to the archeologists. God does speak to us albeit in a "still, small voice" (1 Kings 19:12). Why does God not choose to make it obvious or easy? Because it is left to our free choice to

seek diligently and to make a commitment of faith.

But what is faith? Faith is not certainty in a set of propositions to be accepted as fact and requirement. Certainty is not and never given to us. The unknown writer of the Epistle to the Hebrews understood this better than the preachers of today: "Now faith is the assurance of things hoped for, the conviction of things not seen" (Heb 11:1). It is easy to miss the real depth of this statement. There is a tentativeness in faith, a hesitation, but not a lack of commitment. It requires real courage. Faith is a product of apprehension, not comprehension; of recognition, not understanding. It demands attention more than intention. It is not something we trade for salvation. We simply "follow" and leave the rest to God.

But even in this uncertainty, Jesus becomes more real to me and not less real. It rings true. It has to or this hard road will never be the one I choose.

It starts for me in April of 1998 with an unsettling reading of the 21st chapter of the Gospel of John. At first I understood only that I wanted to know that what I had experienced had come from outside of myself. And because of my suspicion that the wanting to have a spiritual experience could manufacture such an experience, I spent much energy exploring Carl Jung and William James.

In one of Jung's writings, he describes his investigation into spiritual experience as like standing on a very dark night at the entrance to a bridge over a chasm. The single streetlamp casts its weak light only a short distance and the bridge recedes into enveloping darkness. The opposite bank cannot be seen. The light from the streetlamp disappears into the darkness of the chasm below. Jung says that he can describe the bridge but he cannot describe what's on the other side, nor can he tell whether the bridge simply ends, cantilevered into empty space. He can describe the phenomena of mystical experience but cannot

explain its origin or meaning. The recognition that this is the inescapable uncertainty of spiritual experience was so discouraging to me. There followed years of backsliding, false starts, giving up, returning, prayers and recrimination for the hopeless ambiguity of the situation.

Until one day I read Albert Schweitzer's *The Quest of the Historical Jesus*, and after 200 turgid pages of dull German scholarship, I turned the last page, and in the words there I found what I had long sought for—a recollection of a moment in the past, and a sudden clarity. I had asked for certainty. I was given not what I asked for but what I needed.



He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same words: "Follow me!" and sets us to the tasks that He has to fulfill for our time. He commands. And to those who obey, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings that they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is.

—Albert Schweitzer, *The Quest of the Historical Jesus*

They have fished all night and have caught nothing. Seven of them—Simon, Andrew, James and John, Thomas, Nathaniel and the boy disciple whom Jesus loved. In the cold, pre-dawn twilight they are making for shore. They are fifty yards or so out when a figure standing on the beach calls out to them, "Have you caught anything?" The young boy, whose eyes are better than the others, tells Simon, "It is the Master."

Well-meaning but obtuse, eager-to-please but uncourageous, Simon jumps overboard and flounders through the shallow waters to shore. The others are left to pull the boat to land and onto the beach. There they find Jesus tending a coal fire with fish and bread ready for their breakfast.

After they have eaten, as the sun slowly climbs over the hills behind the lake, Jesus looks at Simon and asks: "Simon, do you love me." Simon, impetuously, answers, "Yes, Master, I love you." Jesus' eyes never leave Simon's face. He asks again, "Simon, I ask you, do you love me?" Simon is a little shaken to be asked a second time and stammers, "Yes, Master, I do love you." After a long silence, Jesus asks a third time, "Simon, son of Jonah, do you love me more than these?" Simon, now almost distraught, blurts out, "Master, you know all things; you know I love you." He has neither the courage nor conviction to say, "...more than these."

Jesus stands and tells him, "Then follow me." Simon, desperate for way out of the situation, looks around and sees the young boy whom Jesus loves, and asks, "But Master, what about him?"

"What is he to you? I'm telling you to follow me."

—As experienced reading the 21st Chapter of the Gospel of John. April, 1998. □

HAL WRIGHT was raised Catholic but became a convinced Friend, and was accepted into membership by Mountain View Monthly Meeting on June 27, 1988.

HOW WOULD A YEAR OF JUBILEE AFFECT PACIFIC YEARLY MEETING?

by **Ellie Forster**

Santa Cruz (CA) Meeting

The choice by Pacific Yearly Meeting to have a year of Jubilee—a year free of the usual tasks of formal assignment and administrative duty, a year for deep reflection—could open a window for the spiritual insight and global perspective so critically needed now. These are new times. Global crises—ecological, economic, and spiritual—are impending, and must not be ignored. It is the time for us to consider in deepest reverence: what are Friends called to do? Are we being called to be again a “Peculiar People?” These are indeed “Peculiar Times.”

This spring as the PYM Discipline Committee, in cooperation with the Ministry and Worship Committee, began its task of reviewing once again the “Testimonies, Queries and Advices” of Friends my assignments took on new and stark dimensions.

We are called to worship, to wait in the hope and expectation that we will hear and know the divine spirit which orders our universe, and within which we can align our lives. Yet our minds and hearts are full with all the information which comes to us, swiftly, now, from global sources—human suffering even genocide, torture, ecological threats, present and impending, poverty and starvation, politics of other countries, the politics of our own country for which we carry responsibility, pain in our own communities.

As loving children of God we know we cannot ignore that ever-present deluge of information, we must be engaged, we cannot exclude ourselves, but what have we as Friends to offer? How can we make the testimonies—Peace, Equality, Community, Integrity, Simplicity, Unity, Unity With Nature,

relevant when we are indeed an integral part of a divisive and individualistic culture which permeates our lives.

What do we say of Peace? As we thread our way through war and our hopes for peace, we face the quandary of militarism and protectionism, politics and international will. We do not know the answers; we are led back only to a step by step seeking for god’s will, feeling and acting as best we can in accord with an inner light, with the way of love. Non-violence offers deep openings—for ourselves, for all our relationships, for contacts with all people, all nations, all creatures on the earth. What query will lead us to turn our lives to non-violence?

And Equality. Perhaps this is the hardest Testimony of all in this time of the terrible disparity of wealth and power, with our knowledge of global exploitation and economic dominance. Of course we know we are all Children of God, the rich and the poor, the weak and the strong, the familiar and the alien, all “Equal in His Eyes.” We mourn the victims of Dafur, and do what we can to ease the poverty which brings starvation to the children of Africa. But the disparity of wealth and power is extravagant. Corporations flourish; we worry about human rights swept aside for economic development, still we frame immigration as a problem. When we delight in Community within our Meetings our love is palpable and supportive. Yet our Testimony must also remind us of ever-widening Community.

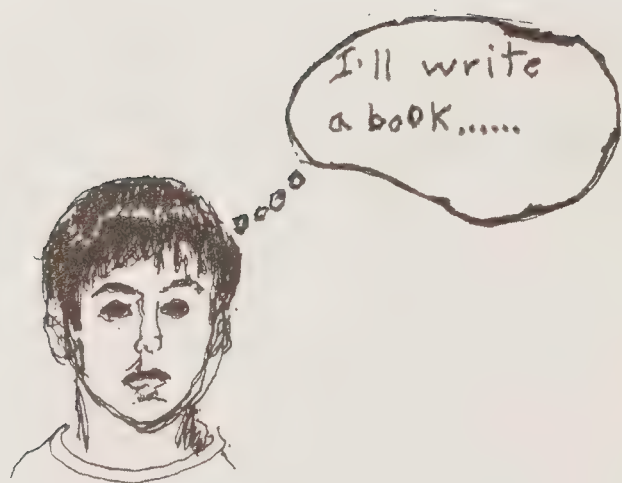
Community, in its large sense, as in its intimate sense, belongs to God. All the planets, all our universe, all its creatures, all its attributes, are God’s

World. This is also the Community to which we belong. In moments of reverence, in our times of deepest worship, we know this. Our testimonies rise from such deep understandings. Integrity, surely a core Testimony, requires that we live our lives as an expression of these understandings.

We fall far short of realizing in our lives the Good even as little as we know it; still, in worship, our spirits can be renewed. In silence, sometimes in words, we strengthen one another. By the miracle of worship, order and love lead us to Simplicity. From the furthest reaches of our imagination and knowledge the most simple, immediate expression of compassion brings harmony to our lives.

We seek and cherish individual acts of compassion. But, beyond our thankfulness for AFSC and FCNL, how can we as Friends, members of the Religious Society of Friends, find a way to act corporately to bring compassion and help to this world of suffering? Some Meetings are looking for new ways, perhaps a way of working together, finding that the structure of committees and the delegation of concerns for peace and social justice to a group of appointed Friends is not responding to our longing to be a spiritual voice for renewal and love in this troubled time. When we come together in unity it may be with a Unity of spirit and reverence, working on a simple task of love.

A Year of Jubilee! Freed to look freshly at the Testimonies, Queries, and Advices the Discipline Committee can search with all Meetings for answers to the question: How can we as the Religious Body of Friends speak in this world in this time? □



My Two Dads Got Married

by Estuardo Wolff

(with help from Grandma Diane Manning)

One of my dads is Quaker, the other is Jewish. I guess I'm both. When they decided to get married, some of my friends said, "Guys can't get married!" But they can, and my dads told me all about that part.

They said that in the Quaker and Jewish faiths, there were long arguments about guys getting married. Some of the Quakers and some of the Jews said, "That's fine." Other Quakers and Jews disagreed and are still thinking about it. I said, "Why don't they ask the kids?"

Anyway, I'm glad we're in the part that said yes. It's cool when your parents live together. My dad Joel said there are all kinds of ways to be a family.

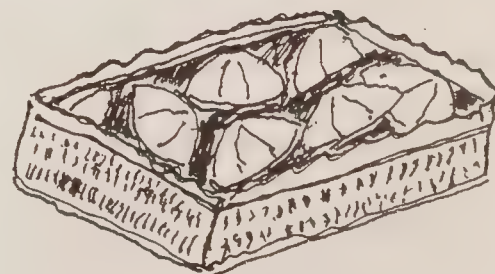
So this is what happened. It turns out a wedding is a big deal. My dads had so many friends and relatives they had to rent a big place. They talked to their favorite rabbi who helped them think about what it means to be married and have two different faiths.

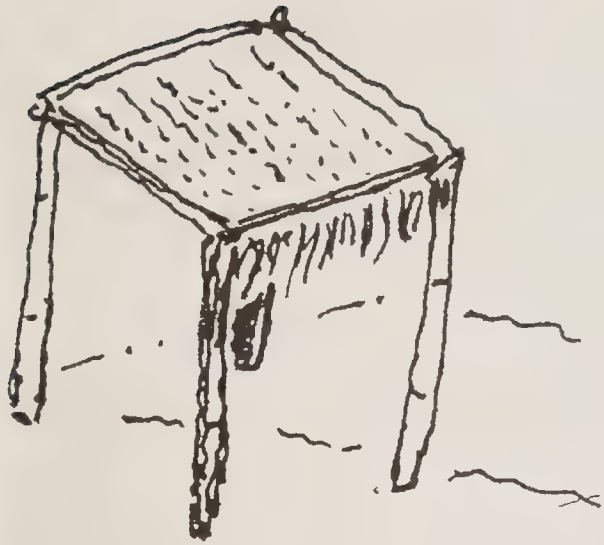
The Quakers don't have a minister or a rabbi. They are all ministers. So my dads talked to some people called a committee. They came to our house and talked about marriage and love.

Then for weeks my dads were getting ready. Both Jews and Quakers have a big piece of paper that everyone at the wedding signs, even kids! It's called a wedding certificate or ketubah. My dad David wrote it for days and days in a special writing called calligraphy.

Finally, the big day! When you walked into the big hall, there were rows and rows of chairs. Oh. I forgot, in a basket by the door were lots of little caps called yamulkes. Jews wear them to show respect for God. You could decide if you wanted to wear one.

Then in the middle of the rows was a big umbrella, sort of, called a chuppah. My dads stood under it and some of their oldest friends and relatives stood beside it. Joel said the chuppah was like the roof of our house, and God is up over it.





glass with the heels of their shoes.

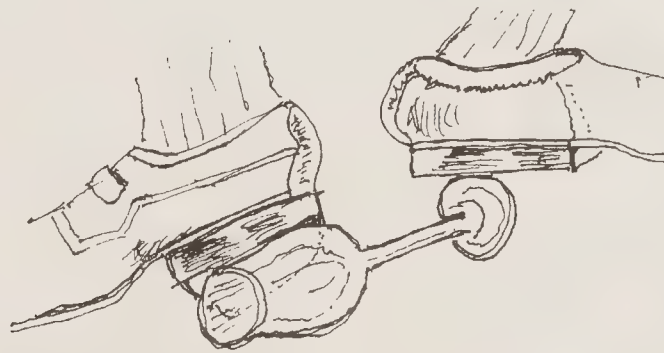
Then Shan, our Quaker friend, talked to everyone about how to act in a Quaker meeting. Then we had to be so quiet, I thought I couldn't do it. Then my dads talked to each other in some special words they wrote. They promised to love each other forever, and they gave each other rings. I got to carry the rings up to them in a little box I painted.

Then they signed the ketubah and Joel's friend Patrick read it to everyone.

I didn't believe it but there was more quiet. At first my grandparents and some special friends spoke about seven blessings. I can only remember the family one. Other people spoke if they wanted to. My dads never spoke back, not even to say thank you.

After everyone had a turn, everyone shook hands.

I thought that was the end, but then my dads broke a



This sort of means that love is strong, but life is sad sometimes, like when my fish Olga died.

My dads told me that Jews and Quakers like to think about the good and bad parts of everything at the same time. This helps them to be more thankful about being alive.

Then we had a big party with dinner, dancing, and cake. I got to pick some of the songs that the DJ played like "You ain't nothing but a hound dog". Kids had a special place to play and a special place to eat.

I'm glad we had a wedding and all my friends came.

P.S. "I Love Life" is the name of my next book.

THE END

The Story of a Same-Sex, Interfaith Marriage

by David Wolff
Santa Monica (CA) Friends
Meeting,
and Joel Kushner

This is the story about the wedding between Joel Kushner, who is Jewish, and David Wolff, a member of the Santa Monica Monthly

Meeting. Our marriage took place under the care of the Santa Monica Monthly Meeting on May 29th, 2005. About ten years ago, Santa Monica Meeting reached unity on the issue of same sex marriage and this was the Meeting's first gay marriage.

We wanted to help our son, Estuardo, and the many children that would be attending the wedding to have a good understanding of the experience. This led to the idea of a kid's guide to the event which was entitled "My Two Dads Got Married." It was written by

Estuardo with Diane Manning who is also a member of the Santa Monica Monthly Meeting. Diane became Estuardo's local grand-mother shortly after David adopted Estuardo from Guatemala in 1999. Our parents live on the East Coast so Estuardo is very fortunate to have a special grandma so close by. As author Alex Haley said, "Nobody can do for little children what grandparents do. Grandparents sort of sprinkle stardust over the lives of little children." This book is just one in a series of teaching stories and bits of

wisdom that Grandma Diane, a childhood educator by profession, has given Estuardo over the years, helping him to understand himself, the world, and his place in it.

It was only in retrospect that we realized how important this written story was on several levels. It pulled Estuardo closer into the wedding process. It gave him a greater sense of pride that he was an integral part of the event. It articulated that his family was being certified in a way that he could understand. We are fortunate that in the climate of Estuardo's elementary school,

it is no big deal to be adopted or to have two Dads as parents. In Estuardo's mind, getting married is something adults do to become a family. Having come together as a blended family (We met when Estuardo was four and a half years old), the process and the act of seeing his parents getting married helped Estuardo perceive his own family as a more fully integrated unit. The story of the wedding also contributed to Estuardo's growing sense of his religious identity. He now says that he is half Quaker and half Jewish—going to First Day School on Sundays and

lighting Shabbat candles on Fridays.

While Estuardo's story was intended for the kids, the adults all wanted a copy too. Estuardo loved that people read his story. We hope that you too will enjoy it and that it brings a bit of the Light and a new truth into your lives. □

DIANE MANNING is a member of Santa Monica Meeting and serves on Ministry and Council. She is a Marriage and Family Therapist (M.F.T.) and an artist whose work has been shown in local galleries.

NEWS OF FRIENDS

PACIFIC FRIENDS OUTREACH SOCIETY PREPARES TO SAY NO: QUAKER OAKS FARM— DO WE OR DON'T WE?

Once again Pacific Friends Outreach Society comes before Pacific Yearly Meeting to ask for guidance in its decision-making process related to Quaker Oaks Farm. A brief recap of where we are: In 1996 Pacific Yearly Meeting [PYM] approved a minute which led to the incorporation in 1997 of Pacific Friends Outreach Society [PFOS] as an independent, non-profit, 501(c)(3) religious corporation dedicated to establishing a permanent site for PYM's annual conference.

In 1998 Bill and Beth Lovett, lifelong Quakers and members of PYM, offered Quaker Oaks Christmas Tree Farm as that site. PFOS set about working to obtain a special use permit for the agriculturally-zoned site to use it as a meeting place for PYM and other groups. The application was rejected after recent political changes in the county so that the development of the site as a commercial conference center is impossible. PFOS then had the opportunity to consider obtaining a US Forest Service leasehold camp in Sequoia National Forest. However, PFOS was outbid by another

organization in the competition for that site.

In addition, during the yearly conversation with PYM it has become clear to PFOS that Yearly Meeting has been unable to reach unity about owning its own site, or meeting in the same place each year. As Clerk Liz Baker reported at the Representatives Committee Meeting of PYM earlier this year, PFOS is joining PYM in a period of discernment. As PYM works to discern its role in connection with its constituent Monthly Meetings and with the world, PFOS works to discern its role in supporting PYM. At this time the board of directors of PFOS has concluded that accepting the gift of Quaker Oaks Farm is not in line with the mandate that it received from PYM; that the possibility is too remote that Quaker Oaks Farm might one day be developed as a commercial conference site.

Because PFOS was incorporated to serve the needs of PYM, and because the Lovetts continue to intend to give their farm to benefit their yearly meeting, the Board has explored the possibility that this site might still benefit PYM. The PFOS board decided that it could not make a decision on whether or not to accept Quaker Oaks Farm as a gift without soliciting input from Pacific Yearly Meeting Friends at PYM in August 2006.

The farm could be a wonderful place for young Quakers to visit and spend time

in nature and in community. The farm is next door to Visalia(CA)Friends Meetinghouse and has substantial infrastructure including three wells, two residences (one reserved for Bill and Beth for their lifetime), and farming outbuildings. The 320-acre nature preserve adjacent to the property provides abundant open space and the rural residential character of the neighborhood provides community.

A vision of Quaker Oaks Farm as the "Fairview Gardens" of California's central valley, demonstrating sustainable farming and living and providing an environmental laboratory for young Friends, is one possibility (see www.fairviewgardens.org). The proximity of the farm to the major population center in Tulare County and to the freeway make the location ideal for a Community Supported Agriculture (CSA) enterprise also (see <http://www.context.org/ICLIB/IC42/VanEn.htm>).

If PFOS did accept the farm then PFOS would seek a suitable lessee to operate it as a sustainable organic farm. While some members of the PFOS Board would like to see a connection between PFOS and Quaker Oaks Farm continue, other board members have strong reservations concerning the fiduciary and administrative responsibilities of the proposed alternative use of the farm if PFOS were to accept the

Lovetts' gift. This issue is important since a condition of the gift is that the land not be sold.

Please let us hear from you. Contact us at pfospd@earthlink.net or call 559-594-4125 if you have comments,

**PACIFIC NORTHWEST
QUARTERLY MEETING:
"DEEPENING OUR RELATIONSHIP
WITH THE EARTH"**

by Doris Ferm
Bellingham (WA) Meeting

The program for the fall PNQM was planned by Bellingham Meeting and San Juan Worship Group with the theme "Deepening our Relationship with Earth: Happy Hearts, Helping Hands, Small Footprints." Preparations included making, or buying at garage sales, 400 cloth napkins. Lazy F Ranch, where we meet, agreed to launder these mid-weekend and to keep them for future Quarterly Meetings! They also agreed to make receptacles available for recycling aluminum cans, glass bottles and mixed paper. They were open as well to the suggestion that they use locally grown produce for meals to the extent possible.

Bellingham Friends, with the help of the San Juan Worship Group, prepared simple meal of beans and rice for Friday's supper in place of brown bagging or potluck. Contributions went to Right Sharing of World Resources, and Friends found the meal delicious! It also encouraged more mixing than when each family brought their own food.

The Saturday plenary commenced with a panel of Friends, with open sharing following out of silence. Doris Ferm told of her childhood experiences which taught her to love nature at an early age. She shared a mountain-top experience in Colorado, where, as a college student from the East, she first stood on a high peak and saw range after range of mountains as far as the eye could see. Aware of all the hidden lives unseen in the vastness of the unbroken forests, she felt simultaneously utterly insignificant and at the same time an integral part of it

all. Mike Kaill of San Juan Worship Group told of an experience when he was a "young turk" college professor, full of himself and full of anxieties. Walking past the kindly old gardener on campus one day, he paused for a moment's greeting. The older man, taking in much that was unspoken, said to Mike, "Plunge your hands into this earth I have just turned." As Mike came into contact with the loose, fertile soil, he felt the tension drain out of him. This simple connection with the earth changed his life.

Monika Tippie, teenager from Salmon Bay Meeting in Seattle, read a poem from the UN Environmental Sabbath Program (enclosed), and talked about our human alienation from the natural world. Thinking of ourselves as separate, and living in the non-sustainable way that we do, she said, will destroy our culture and civilization itself.

We have forgotten who we are
We have forgotten who we are
We have alienated ourselves from the
unfolding cosmos
We have become estranged from the
movement of the world
We have turned our backs on the
circles of life
We have forgotten who we are
We have sought only our own security
We have exploited simply for our own
ends
We have distorted our knowledge
We've abused our power
We have forgotten who we are
Now the land is barren, the waters
poisoned, the air polluted
We have forgotten who we are
Now the forests are dying, the
creatures disappearing, the humans
despairing
We have forgotten who we are
We ask forgiveness
We ask for the gift of remembering
We ask for the strength to change
For we have forgotten who we are
UN Environmental Sabbath Program

Daniel Kirkpatrick of Bellingham Meeting told of his passion for climbing mountains, the excitement and exhilaration, the exertion and exhaustion, and finally the exultation of reaching the summit. This endeavor and these memories keep him in touch with the reality of the natural world.

Among the ten interest groups offered was one for doing aikido, led by Daniel, who says he sees aikido as "Quakerism in motion."

Doris led one on "Healing Ourselves, Healing the Earth", based partly on Elizabeth Watson's pamphlet of similar title, and partly on the workshop on Compassionate Listening she had experienced in May at the "Swords Into Plowshares" AFSC conference in Spokane. She ended the time with the hand exercise from Joanna Macy found in *Earthcare For Friends*. Terry Thorsos led one on "Low Energy Cooking". Others included such topics as Evolution and Creation, Haiku, card making to benefit Iraqi children, and a nature walk.

A sunset nature walk led by Susan Campbell gave us a taste of knowledge about the flora, fauna, fungi and geology of the bioregion. It was much appreciated.

Attendance at this Quarterly Meeting was said to be the highest ever, and evaluations were overwhelmingly positive. I believe that Friends are truly moving toward a Testimony to the Earth, and wanting to make changes in the direction of living more sustainable lifestyles. Like me, many of us still have a long way to go, but we are moving in the right direction! □

**NEWS OF FRIENDS CHURCHES
AND MONTHLY MEETINGS**

Appleseed Meeting (Sebastopol, CA) will study a three-part series concerning the Biblical Witness for Earth Justice. Friends will use "Earthcare for Friends," a study guide for individuals in faith communities.

The Bellingham Meeting (WA) Newsletter includes an "Eco Suggestion of the Month." For example, a recent suggestion was to use alfalfa meal for walk and driveway de-icing.

Berkeley Friends Church (CA) celebrated Quaker Heritage Day March 4-5. Peggy Parsons and Marge Abbott spoke on "God's Agenda for Us—Will We Cooperate?" www.berkeleyfriendschurch.org.

Boise Friends Church's (ID) Open Hearth program gives youth a chance to meet people in the church. The hosts of Open Hearth provide a simple meal after church and share some of their spiritual journey with the youth.

The Service Committee of Boulder Meeting (CO) arranges for rides to Meeting for Worship. Friends are to let the committee know if they need or can give a ride.

Friends Community Church in Brea (CA) celebrated its third anniversary last November. The Church is wrestling with space issues; while babies and infants are small, they need lots of room.

Clackamas Park Friends Church (Milwaukie, OR) has called Kevin Gilbert to serve as their new senior pastor. Price Northcutt will remain on staff as part-time associate pastor.

Colorado Springs Meeting (CO), in recognizing the earth's ecological crisis, is asking IMYM Friends to consider affiliating with Quaker Earthcare Witness.

Corona Valley Friends Church (CA) gave one week's offering to the Southeast Asia tsunami relief. The offering that Sunday was three times the average weekly giving yet the average income for the month was hardly affected.

Davis Meeting's (CA) recording clerk compiled an extensive and impressive list of reading material that Friends referred to in Business Meeting Minutes and Book Reviews. The list was published in the Newsletter.

Durango Meeting (CO) is considering budgeting for future photovoltaic panels to be able to provide electricity to the grid as well as their own needs.

Eastside Meeting (Bellevue, WA) is aware that there are fewer people in the Meeting available to be caretakers (meetinghouse cleaners).

Peace and Social Justice Committee of Eugene Meeting (OR) is seeking information on what individuals in the Meeting are led to do with their lives.

Fort Collins Meeting (CO) was planning to convert a shed on their property for use by older First Day School students. Realizing that the shed has limitations,



"New" meetinghouse at Santa Cruz, CA, is now four years old!

If your Meeting has built a new meetinghouse, or made a significant addition to its current one, please let us know in a timely way so we can feature you in "News of Friends."

Friends are now considering converting a second garage for this use.

Glendora Friends Church (CA) watched "Hotel Rwanda" on their Fifth Sunday Movie Night.

Grass Valley Meeting (Nevada City, CA) is considering long term planning for an alternative Meeting House site should the need arise. (They currently meet at Sierra Friends Center.)

Greenleaf Friends Church (ID) will celebrate its 100th Anniversary on June 11.

Nominating Committee of Honolulu Meeting (HI) used the term "memtenders" to describe Friends who are

involved with committees.

Missoula Meeting (MT) is considering issues of personal safety in meeting—how to look at each other with respect and love even if beliefs/values are at odds with "mainstream" Meeting activities and statements.

Mountain View Meeting (Denver, CO) will hold School of the Spirit, March 24-26, with Patricia Loring, author of *LISTENING SPIRITUALITY*.

Multnomah Meeting (Portland, OR) has applied to the city for a conditional use permit to consolidate the two lots they own and to construct an addition that would include a new entry and small meeting rooms.

Newberg Friends Church (OR) held an International Day. International students from George Fox University led games and activities and prepared food from their countries. The students looked forward to being with families.

North Seattle Friends Church (WA) is once again hosting its Woodward Lecture Series. March 3-5, Thomas Hamm will speak on "The Paradoxes of Quakerism." www.northseattlefriends.org

Olympia Friends Meeting (WA) contributed over \$1000 for a family greenhouse through

the Quaker Bolivia Link program.

The clerk of Palo Alto Meeting (CA) asked how Friends might assemble better prepared for Meeting for Business. It seemed that previously most had not read either the prior month's newsletter nor the minutes.

Phoenix Meeting (AZ) is busy with carpet replacement, fencing, and re-surfacing of the parking lot.

Redwood Forest Meeting (Santa Rosa, CA) is considering laying down the Meeting Retreat and pursuing an alternate plan of Spiritual deepening for the Meeting community. It is suggested they have two separate Spring events, one

for adults only and the other for children with the participation of adults of all ages.

Reedwood Friends Church (Portland, OR) has a children's choir with 17 members. Friends enjoy hearing the children singing during the worship service.

Sacramento Meeting's (CA) Spiritual Ecology discussion group considering questions, including, "Do I enjoy things without owning them? Do I give things away for others to use?"

Salem Meeting (OR) considered the question, "What is the spiritual basis for Quakers in these times?"

Santa Cruz Meeting (CA) held a Regency Dance and Costume Ball. Friends were assured that if they could walk and tell right from left, they could dance. A costume workshop was planned for before the event.

Santa Cruz Meeting (CA) men meet for coffee at 7:00 a.m. Tuesday mornings.

Santa Fe Meeting (NM) is organizing "Friendly Sixes" potluck dinner groups. The number six is more flexible and easier to add a newcomer than the traditional "Friendly Eights."

Tacoma Meeting (WA) agreed to pay an "in lieu of taxes" payment to the city of Tacoma. The money is a nominal contribution for fire and police services received.

Tempe Meeting (AZ) is providing a dinner once a month in an area church that hosts homeless guests as part of the Interfaith Homeless Emergency Lodging Program.

University Meeting (Seattle, WA) has completed three steps in their remodel work—scoping and vision, new furnace system for first floor and social hall, and new kitchen. The Worship Room remodeling has begun.

John Calvi went to **University Meeting (Seattle, WA)** April 13-16 for individual, group, and workshop experiences. The workshop, "Light as a cloak and food, Quaker Disciplines for Deep Healing," will be on Saturday, April 15.

Vancouver Friends Church (WA) is looking forward to their Easter Brunch for the VFFC family and guests.

Vashon Worship Group (WA) held a planning session to name why they attend and participate in the Meeting and to identify what else they sense God is calling

them to and what their personal needs are for continued growth and nourishment.

SCATTERGOOD STUDENTS HELP VICTIMS OF HURRICANE KATRINA

by Carrie March
Scattergood School Staff

Students at Scattergood Friends School traveled this spring on a month-long trip through the Gulf Coast states to learn about the civil rights movement and volunteer in hurricane affected areas.

The first volunteer site in Wiggins, Mississippi, was coordinated by Friends Disaster Service, where a majority of the homes had suffered severe wind damage to roofs. We learned of the emotional damage that the hurricanes had caused, in addition to destroying property. Students worked doing clean-up and repairs inside and outside of residential houses and in a distribution warehouse.

As we left Wiggins, we could see the damage of Hurricane Katrina getting worse as we neared the coast. In many places, there was literally nothing left. We reached New Orleans the next day and found a city divided by inequality and poverty. Students spent several days volunteering with a community organization at homes and an elementary school. We were surprised at the devastation and lack of infrastructure that existed seven months after the hurricanes. We continue to be concerned about the current situation in New Orleans, especially with regards to the educational system.

We are very grateful to all the Friends we met and that helped along the way! □

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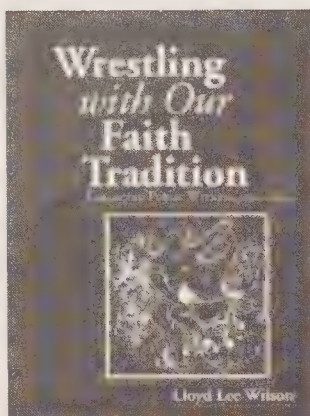
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BOOK REVIEWS

Wrestling With Our Faith Tradition, Collected Public Witness, 1995-2004 by Lloyd Lee Wilson. Quaker Press of FGC, 2005, 231 pp paper. \$18.95. Review by Forrest Curo, San Diego (CA) Meeting.



Rather than wrestling with the tradition, Wilson sets out his version and leaves it for us to do the wrestling. His “classic” Quakerism and ours are different enough to ensure we’ll have to wrestle—both close enough and different enough to make it a valuable experience.

What makes Lloyd Lee Wilson such a good mind to wrestle with? He’s a bright, devout Friend with considerable wisdom and (I suspect) a sense of humor. He’s critical of the same modern Quaker weaknesses I myself deplore, while he’s often enough mistaken that I sometimes have to disagree, but respect him too much to be easy about it. He speaks out of a Conservative Friends tradition which contains more bones than our Liberal one, but perhaps also more spiritual meat. (“Conservative” meetings are explicitly Christian while retaining traditional Quaker forms and insights.)

Many of us know Wilson’s *Essays on the Quaker Vision of Gospel Order*; this is a collection of talks he has given since, frequently inspiring and profound. And radical, in the true sense: “We can be in community with God only when our community includes those people for whom God has shown a loving preference: the poor, the powerless, the oppressed people who are at the bottom of the pyramid of power,

wealth and prestige. They are not the only members of God’s community, but if they are not fully part of it, God is not fully present.

“To include these folks in our community forces us to step outside the social, political, religious, and economic structures that serve you and me so well. We will have to see those institutions from the perspective of the bottom, of the margins, and understand their flaws as well as their strengths. And because those structures in fact do not work for all the members of our community, we will have to restructure ourselves in ways that more truly reflect the value God places on each human life.”

I gravitate to intelligent critics of Liberal Quaker folkways, out of a sense that we’ve been leaving out something crucial. Too many good modern Friends do not experience meeting as an encounter with God, and rather seem uncomfortable with the very idea. Wilson is clear that “God cares about and is present in the world you and I inhabit today, intervening in the affairs of human and beast to relieve our suffering and keep us from going irretrievably astray.” He knows, from experience, “that God who loves me offers guidance continually, and that this guidance is perceptible. From experience, I have put my faith in the fact that this guidance is aimed at my deepest happiness... God is not badgering us into some moral achievement, some sort of divine merit badge. God is offering us abundant life—the life for which we were intended and designed, and which is the ground of true happiness—life in intimate relationship with our Creator who loves us.” We need to know these things, not because we’re somehow “bad” if we don’t, but because Quakerism (or any life) without them is like an unconsummated marriage. Our “Liberal” reluctance to push beliefs on people is laudable; but our indifference to lack of faith can leave a meeting spiritually arid.

What, then, can I make of this

notion: “One makes spiritual growth only in the context of a faith community and faith tradition”? The value of contact with other people is indisputable, but what hope does this allow when one’s Quaker “faith community” considers Christianity an obsolete mistake, and George Fox simply “bonkers”? Fox himself had no community, until he had done considerable spiritual growth, to learn that only God could speak to his condition. Wilson says that “the institutional church is always inserting itself in between the individual and God, claiming its role as necessary intermediary and interpreter of the word.” And then he makes the same mistake, pleased to have “a spirituality that enables direct revelation from God” but adding: “It does not take much imagination to visualize how this might lead to insanity. The faith community provides the stability and groundedness needed but not supplied by either the spirituality of subtraction or the direct experience of divine communion.” If anything leads to insanity, it could hardly be “direct revelation from God.” Neither could a community have stability and groundedness to provide, except by that very communion, and the Reality that grants it.

The pair of husky men—drawn wrestling on the cover—seem almost to be dancing with one another. This is the way I find myself wrestling with Wilson, one moment half in love and the next moment struggling for my life. His language occasionally gets dangerously

REVIEWS OF CURRENT QUAKER BOOKS NEEDED.

If you’d like to become a reviewer, please contact the editor at friendsbulletin@aol.com. Share with him something about your experience and interest in writing reviews.

Befriending Horses...

by Laverne Harris

Buckley (WA) WORSHIP GROUP

The advent of Friendly Horse Acres has been a natural progression in my life. My mother told me my first word was "horse." This startling, seemingly unexplainable utterance became relevant as I aged. I proved to be horse-crazy before I could walk. Fortunately, my city-bred parents indulged me. I had riding lessons at seven and I partnered with my own horse when I was fourteen.

Along with my husband, we began Friendly Horse Acres as a sole proprietorship in 1984. I did not plan to teach and I certainly never intended to become involved with passing on my love of equines to at-risk children. I feel I was led to do so. From 1989 until 2003 I volunteered my time with the children who, I feel, God sent to our farm. Many were at risk. Some had ADD/ADHD, although I didn't know their circumstances until later. Now that Friendly Horse Acres, beginning in 2004, is a nonprofit corporation, (most of the students are children but some are adults) my job is the farm, the horses, and the people who need them.

I am driven to pass on my passion for horses and ponies. I am less concerned with teaching riding or carriage driving (although I certainly do that, too), than I am with passing on an understanding of a special species with the ability to heal us of emotional and spiritual wounds.

Horses are healers. We only have to let them develop their personalities. This does not mean becoming "the boss." I explain to my students that

when we engage in a conversation with an equine, it is a dance. Horses communicate with their bodies and even though we are supposed to be the "thinking animal" we expect them to learn our language, rather than us, theirs. If we learn to talk horse we find ourselves in a dance, a waltz. Usually, because most horses are natural followers, we lead, but on many occasions I let my horses lead me.

Today the sixteen horseS and ponies at Friendly Horse Acres serve about 20 adults and children on a weekly basis. Our goal is to benefit a dozen people a day, every day.

The Exmoor Ponies have to be mentioned as a special part of Friendly Horse Acres. Three of them came to the farm in 1994, two mares and a gelding. In December of 2003 a stallion arrived.

The Exmoor Ponies are a prototype horse, as primitive as any equine on earth, and a less well known race than the Mongolian wild horse. (Note: Exmoor Ponies are referred to as a race rather than a breed because breeds are human's creation. These ponies are a result of natural selection in a hostile environment.)

Many times the Exmoor Ponies have faced extinction. They survived the last Ice Age and predators like the dire wolf. They survived Henry VIII who



had a prejudice against his wives —and ponies. They survived various attempts to "improve" their race with cross-breeding. They survived WWII American servicemen stationed on Exmoor who thought the ponies were useful only for target practice. Today there are fewer Exmoor Ponies on earth than Giant Pandas.

The British Exmoor Pony Society has set up protection for these marvelous animals in their native home.

There are about fifty Exmoor Ponies in the United States and another fifty in Canada. Those of us who love these wonderful, intelligent animals are forced to learn from them. They demand we speak their language to manage them. Their instincts are keen, their flight response hard-wired.

Yet they, too, heal their human handlers. When I watch the bliss on the face of a recovering alcoholic mirrored in the eyes of our Exmoor stallion, I know. □

To find out more, visit www.friendlyhorseacres.com. Phone: 360-825-3628. Email: friendlaverne@friendlyhorseacres.com.

MEMORIAL MINUTES

MATTHIAS REESE

Matthias Reese was born in Baltimore, MD on June 16, 1931. His father's name was Matthias Forney Reese, Jr. and his mother's maiden name was Jean McCollum. "Micky" was raised by his southern mother to have excellent manners.

Matt was a self-made and self-reliant man. By his own admission—he was also a bad boy. Shortly before his graduation from high school, he was given a choice by a judge to go to jail for stealing cars or into the service. Matt chose the Coast Guard and became an MP in Hawaii. After his discharge, he landed in jail again on the journey home to New Orleans. So his mother sent him to Baltimore to live with his uncle. He ran afoul of the law again and ended up in prison. There he finished his high school degree and got his college degree in electronics, and was paroled as a result. Later when he became involved with Quakers, he decided that it was important that he be able to vote. So he petitioned the Governor of the State of Maryland for a pardon and was granted it. Matt was very proud of having regained his right to vote.

He moved to the West Coast, and met his future wife, Ruth, a nurse, in San Francisco. They married on November 25, 1972 in San Jose, California and eventually moved to Pasadena where they lived on Brigden Street. There were no children of the marriage. When they separated amicably in December of 1979, he bought two houses on Reposa Lane where Altadena meets the mountains, and lived in the smaller one, while his ailing mother came to live in the larger one. He hand-built a library for her extensive collection of books on the top floor. When his mother died, he moved into the larger house and maintained his various businesses from there. Matt seemed to be able to learn to do anything—from beekeeping to computers. He had a keen mind and liked using it. He always

had tickets to the symphony and to plays at Mark Taper Forum.

He and his FORMER wife, Ruth, remained close. When she became ill with cancer in the nineties, he took care of her, as he had his mother. Ruth passed in 1993.

Matt became involved with Orange Grove Meeting (Pasadena, CA) in the early 1980s. He became a member in 1994. He was active in the community—and his service on the property committee, on work days, on the peace and social order committee, with his special concerns for prison issues, the death penalty and land mines, and as Treasurer of the Meeting was appreciated. But it was in his service to individuals that Matt's life spoke most clearly. He could always be counted on to help. And if Matt said he was going to help, he was as good as his word. Many of us witnessed his faithful service to Toussaint Jennings in his declining years, bringing him to meeting for worship and visiting him regularly.

Matt could be crusty, but he had a wonderful sense of humor. One way he identified himself was as "the guy with more hair on his chin than on his head." It was often commented that with his long white beard and lanky body, he was the one member who really looked like a Quaker.

Matt was involved with community as well. He was on the board of, and regularly delivered meals for, Meals on Wheels in Altadena. He slept at the Bad Weather shelters established at churches to deal with overflow from Union Station. He tutored people in the use of computers at the Altadena Public Library. One of the projects central to his life was the Eaton Canyon Park. Here are excerpts from the article on Matt written for their newsletter:

"Around Eaton Canyon, Matt was affectionately referred to as that docent who resembles John Muir. It was natural that he assumed that role in the Eaton Canyon 'Living History Day' Event in October of 2004.

"Matt enjoyed walking and hiking in the Canyon long before finally taking our Docent Training Class in 1998. As Pat

Fairfield noted, when Matt was chosen to receive the 2004 Outstanding Adult Volunteer of the Year Award during NCA ceremonies, 'He was one of those people who saw a need and decided to do something about it.' He began collecting all things recyclable—newspapers, cans, and bottles. He led 'clean-up' days in the Canyon for many years. On his own initiative he went through training for, and earned a license to use, weed herbicides. For years, he removed Castor Bean plants by hand and hauled away the seeds in order to prevent their propagation. There weren't many left when he finished the job."

"Though he had survived prostate cancer, the lung and bone cancer found just earlier this year ended Matt's work on November 16, 2005. A widower with no children, he leaves behind those who knew him or otherwise benefited from his interests and joys in life. He will be missed."

We at Orange Grove say "amen" to that. There is still someone missing on the bench where Matt always sat. We wish him Godspeed. □

BEN GREEN

Ben Green, 76, passed away at the Village Health Care Center March 24.

He was born March 28, 1929 in Berkeley, California. He spent his childhood in China where his father was a school headmaster and his mother was a nurse.

The family endured the Japanese invasion of China as long as possible, but left shortly before THE US went to war with Japan.

He graduated from Yale in 1950 and also earned an MA at the University of South Carolina. In addition, he studied at the University of Heidelberg, Germany.

He spent many years teaching at private high schools in eight US states and foreign countries including Germany, Liberia, Jamaica and in South Korea for the last seven years until retiring to Missoula, MT in 1994. He substitute taught at Big Sky High School for nine years.

He never married. His parents and

two brothers preceded him in death, and he had no living relatives. He was a part of the Missoula Friends Meeting (Quakers). A memorial service will be held at the Meeting House at a later time.

STELLA TOOGOOD COPE

Stella Beatrice Toogood was born on May 9, 1914, in Bristol, England, three months before World War I. Her father, a carpenter, refused to fight in the war, believing that workers in other countries were not his enemies. At age 10 she won a scholarship to Red Maids School, a private girls' school in Bristol, where she enjoyed drama and literature and outdoor pageants, though there was no play area or comfortable place to sit and read. Stella remembered the required brushing of her long hair each evening. She missed her family terribly. On the way to church, when she saw her parents across the road, she had to continue walking, without even a greeting.

Stella's brother Jack was two years younger and her sister Pauline was born when Stella was 15. Stella left the boarding school at 17 and, after two years at a Diocesan Training College, taught primary school in Bristol for twelve years. She didn't like the large classes where children sat at their desks all day doing rote work with no room for individuality. During World War II she entertained children in air raid shelters underground. When many children were evacuated to the country for their safety, Stella continued leading activities for them in the summers. She and Pauline gave puppet shows for disadvantaged children, with the same puppets she took later to America.

She attended the Church of England where she liked the music, but not that people sat segregated by income. Seeking other churches, she discovered Quakers when she volunteered to help in the playgroup that London Friends started for children whose homes were bombed out. Accustomed to singing hymns and reading the Bible in church, she thought it quite strange to sit in silence, but was drawn to the pacifism. She became a pacifist and attended Bristol Meeting.

When she came to California she first attended San Francisco meeting, then joined Berkeley Monthly Meeting, May 27, 1951.

Arriving in the US in 1947, she avoided teaching in the public schools. After moving from Palo Alto to San Francisco to take a course in preschool education, she worked at co-op nursery schools in the Bay Area. She taught folk dancing to the music of her bamboo flute at a Catholic girls' school and also played for developmentally disabled children. In the sixties, Stella enrolled at UC Berkeley part-time, eventually obtaining an MA in Sociology. She was active in the civil rights movement and, through Friends, volunteered at the San Francisco jail, teaching reading and literature to prisoners. Applying for US citizenship, she was investigated by the FBI before obtaining it.

A storyteller like her mother, Stella had a lilting voice that charmed the listener. Using stories to teach as well as entertain, she performed at Berkeley Meeting's Friendly Follies, offered a weekly program on KPFA radio for seven years, and, with two friends, founded the popular Kiddie Corral at the Berkeley Food Co-op, pairing her stories with her friends' music and art. She told stories in Berkeley schools until just before her death.

In the 1930s Stella began to study the international language, Esperanto. She was traveling home from an Esperanto conference in Denmark when World War II started. She had met German Esperantists she never saw after the war. Later, she connected with people from Asia, South America and Europe. When people conversed in this common language, she felt cultural differences fall away. She was also active in SERVAS, a peace organization of home hospitality exchange for travelers worldwide.

Stella Toogood didn't marry until January 10, 1981 when she was 67. Calvin Cope, a widower, had been happily married for 50 years. A member of SERVAS, he was unable to offer hospitality one time when asked. He found Stella's name in SERVAS' list, saw she was a Quaker and Esperantist, and

asked her to provide hospitality. He then drove the traveler to Stella's house, where they met for the first time. During their marriage they traveled to Japan, China, Scandinavian countries and her beloved England. Stella cared for Calvin at their home in Berkeley during a long difficult illness until he died in 1996.

Stella's beloved sister, Pauline Cutress, of England, was with Stella at her death on August 1, 2004. Stella is also survived by her treasured nieces and nephews.

OTTO HECK

Otto Heck, a member of Berkeley (CA) Friends Meeting for almost 64 years, died on Friday, January 28, 2005, at Salem Lutheran Home in Oakland, California. His daughter Christina was with him.

Otto was born in Vienna, Austria on December 27, 1908, the third of five children born to Romanian parents, Emil Heck and Helene Schack. Though hardworking, his family lived in poverty, especially during World War I when they often lacked food. As Romanian citizens, the children were expelled from Austrian school. The Hecks applied for Austrian citizenship which took about two years to obtain. At age 12, to ease the financial burden on his family, Otto lived with a foster family in Sweden for two years, then in 1922 lived several months in Romania. Otto's father, a typesetter, died in 1923 from lead poisoning at the age of 49, and Otto went to work in a freight-forwarding company for 15 years.

In 1938, Otto emigrated to escape Nazi tyranny. He left Austria dressed in a tuxedo under the pretext of making a business trip to Switzerland. He lived two years in Italy, at constant risk of deportation, waiting to obtain the required letters from US citizens promising assistance in finding employment. During this time he assisted others in fleeing Germany.

After three months in New York in 1940, still unable to find work, he went to an American Friends Service Committee hostel for refugees in Richmond, Indiana. There he met his

future wife, Virginia Perkins, from Pasadena, California, who was volunteering at the hostel. Otto sought work in Pasadena, but after several months, moved to Berkeley, California where he stayed with Berkeley Meeting members Joe and Florence Conard and William and Anna James, and worked as a night watchman in the James' business. Virginia joined him in June of 1941 and the couple were married on July 7.

Otto applied for membership in Berkeley Friends Meeting on his arrival in town, and Virginia, a birthright member of Pasadena Friends Church, transferred her membership after they were married. Otto applied for citizenship in 1942, a process made easier by his marriage to a US citizen.

In July, 1942, Otto began work at the Kaiser shipyards in Richmond, California. Then in 1969, he shifted to real estate management, forming the Vanguard Investments Corporation and later the Bay Vista apartments in Albany, California. He retired in 1974. Otto and Virginia separated in 1969, after raising their five children. They divorced in 1985. Otto served as treasurer of Berkeley Meeting from 1946 to 1953. Starting out, he went to ask for the record books from Hanna Erskine, former treasurer and a founding member of the Meeting, who kept all records in longhand. She told Otto, "These are my books; thee can get thine own books!" He served as trustee of the Meeting from its incorporation in 1946 until his retirement in 1974. He was a member of the Building Expansion Committee which completed the purchase of Quaker House in 1958. He also served on finance, property, marriage and kitchen committees. He enjoyed classical music, traveling, cooking, playing bridge and billiards, and gardening. His 1993 autobiography, entitled "My Story," is in the Berkeley Meeting library.

A memorial meeting was held on February 26, 2005 at the Salem Lutheran Home, attended by family and friends as well as residents and staff of the Home who appreciated his ready smile. His former wife, Virginia, preceded him in death by only three

months. He is survived by his five children, Thomas, Nancy, Christina, Douglas and Lisa; his sisters Helene Huber and Trudi Gamber in Austria; three nieces and three nephews in Austria; six grandchildren and three great-granddaughters. □

CALENDAR ITEMS

JUL 23-30: SENIOR CAMP. Service and a program cooperatively designed by participants in the 11th-12th grades, Quaker Center, Ben Lomond, CA.

JUL 31-AUG 5. PACIFIC YEARLY MEETING ANNUAL SESSION. Redlands University, Redlands, CA.

AUG 19-21: MONTANA GATHERING OF FRIENDS, Lucock Park, MT.

AUG 28-SEPT 4: THE ANNUAL COMMUNITY WORKCAMP. Service, through Spirit, in community. David Forbes. Quaker Center, Ben Lomond, CA.

SEPT 22-24: NURTURING VOCAL MINISTRY. Deepening meetings for worship through spoken and silent ministry. Gordon Bishop and Rachel Findley. Quaker Center, Ben Lomond, CA.

SEPT 30-OCT 2: WILLAMETTE QUARTERLY MEETING, Sky Camp, Oregon, near Fall Creek, OR.

SEPT 29-OCT 1: THE ALTERNATIVES TO VIOLENCE PROGRAM. The Basic Training. PYM AVP Committee. Quaker Center, Ben Lomond, CA.

SEPT 29-OCT 1, "HOLDING EARTH IN THE LIGHT" at Sierra Friends Center in Grass Valley, CA. A retreat sponsored by Strawberry Creek Meeting and PYM-UNC, open to all Friends within Pacific Yearly Meeting who are interested in stoking the fires of earth care within their Monthly Meetings. For more information contact Shelley Tanenbaum, <sheltan@pacbell.net> or 510 525-8964.

CLASSIFIEDS

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FRIENDS HOUSE IS A MULTI-LEVEL RETIREMENT COMMUNITY offering independent living apartments and houses, and an assisted care living facility. Located in Santa Rosa (CA), Friends House is easily accessible to San Francisco, the Pacific Coast, redwood forests, and the vineyards of Sonoma and Napa counties. Friends House is owned and operated by Friends Association of Services for the Elderly (FASE), a California not-for-profit corporation. The facility and Board of Directors are strongly influenced by Quaker traditions. The welfare and growth of persons within an environment which stresses independence is highly valued. Tour Friends House at our website at www.friendshouse.org. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. 707-538-0152.

THE WOOLMAN SEMESTER offers Friends education to students in grades 11-13 focused on the Testimonies of peace, justice and stewardship. Students earn a full semester of high school credit and log 120 hours of community service. Through the challenge of a rigorous curriculum, simple living in community and service work in Mexico,

students gain an intrinsic direction for their futures. Academic skills, nonviolent activism and self-awareness are developed to guide them with integrity. Financial Aid and Quaker Scholarships support all qualified teens. Visit www.woolman.org or contact 530-273-3183.

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BEN LOMOND QUAKER CENTER: Personal retreats, family reunions, weddings, retreats, and our own schedule of Quaker Programs. Among the redwoods, near Santa Cruz, CA. 831-336-8333. <http://www.quakercenter.org>.

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Services

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Website: arizonafriends.com.

QUAKER WRITERS, EDITORS, AND PUBLISHERS ARE INVITED TO JOIN QUIP (QUAKERS UNITING IN PUBLISHING). An international "self help" organization of theologically diverse Friends concerned with the ministry of the written word. Contact Graham Garner at grahamG@fgcquaker.org. Website: www.quaker.org/quip.

FRIENDS PLANNING TO MOVE CAN REQUEST ASSISTANCE FROM DAVID BROWN, A QUAKER REALTOR. David will refer you to a real estate professional to assist you with buying and/or selling a home anywhere in the USA. Email: Davidhbrown@mindspring.com.

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DIRECTOR OF QUAKER AFFAIRS



The AFSC is a Quaker organization committed to social justice, peace, and humanitarian service, comprised of people of various faiths. Its national office in central Philadelphia supports nine regional US offices plus multiple international programs. The Director of Quaker Affairs is a senior position at AFSC overseeing a new effort to connect with and engage Quakers in the issues and activities of AFSC's peace, justice and humanitarian activities, with a special emphasis on international programs, and inspire them to join and support AFSC's work.

The person will be responsible for developing annual plans and timelines for representing AFSC to various Quaker communities and providing opportunities for those Quakers to participate in AFSC activities. The person will be responsible for developing relationships, partnerships, educational and promotional material and technology that will form the basis of the annual work plans. The position reports to the General Secretary.

Requirements: Must be a member of a Monthly Meeting of the Religious Society of Friends and understand the wide spectrum of Friends; excellent interpersonal skills; Demonstrable communication skills; ability to design and market programs; budgeting and financial management skills; adult education or classroom experience; program planning, management and evaluation experience; personal flexibility (permitting substantial travel, evening/weekend meetings); supervisory experience.

Send letter of interest plus résumé, including salary requirements to Willa Streater at Email: WStreater@afsc.org or to AFSC-HR, 1501 Cherry Street, Philadelphia, PA 19102-1479. FAX: 215-241-7248. The AFSC is an Equal Opportunity employer, committed to Social Justice, Peace and Humanitarian Services.

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